THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"A man in anger is like a chariot without a driver, a ship in a storm without a pilot, a scorpion which stings itself as well as others."—A. S. RUSSE.

No. 12 Vol. LXIX. Thursday, March 21, 1907. Price One Penny.

THE PURPOSE OF MIRACLES.

ON Sunday evening, March 11, 1907, the Rev. John Wakeford delivered the fourth of his special course of Sunday evening lectures dealing with the elements of the Christian religion, at Saint Margaret's Church, Anfield, to a very large congregation. The subject of this lecture was "Miracles." In the course of his address the speaker said:

"The opponents of Christianity dismiss the subject of miracles lightly with dogmatic denial. Miracles, they say, don't happen. Hume declared them impossible, saying that they are contrary to ordinary experience, and that that is why they are called miracles or wonders. His axiom amounts only to the statement that exceptions are exceptional. We acknowledge that miracles are contrary to common experience, and that the Incarnation stands by itself in the history of the world, and that all the attendant circumstances take their note from that great event. That miracles are rare attaches more weight to their value and not less to their credibility. We are sometimes told that people would readily accept Christianity without miracles, but that the miracles of the Gospel are a hindrance to the reception of the Gospel. As we shall see, the miracles are not separate, startling events, but normal and ordinary incidents in a supernatural life; when once

one has accepted the truth of the Person of Christ, the difficulty of miracles is gone.

"It is sometimes supposed that we adduce the miracles as our great argument for the truth of Christianity, but this is not the position that we take. We claim that they are consistent with the Divine nature of the Founder of Christianity, and that this message does not rely upon the support derived from their truth. Those who make the supposition and objection generally regard miracles as capricious interferences with the order of nature. It is to be observed that no miracle of Christ was unnatural, that every physical act was subordinate to some moral purpose, and that every wonderful deed that He wrought was full of love and wisdom. In Him miracles claim the physical as a vehicle and a means of the spiritual and moral.

"The total inability to conceive the possibility of miracles is only a proof of a materialistic temper; even Mill says that once the existence of a personal God is allowed there is nothing inconceivable in miracles, and that a miracle would not be a contradiction of the law of cause and effect, but merely a new effect produced by the intervention of a new cause. He further says that the truth of miracles is only a question of evidence; that Christians believe that the evidence is sufficient to establish the truth of the Gospel record. The presumption against miracles as physical irregularities is rebutted by the presumption in their favor as incidental to a higher spiritual order. A great mathematician assures us that it would be possible to make a counting machine that would work with absolute uniformity for any given number of occasions, and then by a previous design develop an eccentricity in one way or another for a certain number of occasions, and then revert to its former regularity and uniformity until it entirely wore out. The interruption of its original routine by a sudden development of an apparent disorder might at first seem due to some want of thought in the inventor, whilst it ultimately came to establish his forethought more surely by the discovery that he had designed and arranged the apparent irregularity. We see that He who has made the methods by which natural effects are caused may at any moment vary the effects on personal reasons; and we believe that the actions of Christ which seem to vary from the established order of Nature exhibit a sufficient reason.

"There are some who, with Hume, would say that as miracles are contrary to the laws of Nature they don't happen. To this we reply that by laws of nature is meant the usual course of natural events, and that no one can say that what is observed to be usual is invariable. What invariably happens in nature no one knows, for no experience or observation covers all the facts. It is a childish play upon words to say that laws preclude miracles. Let us make it quite clear to ourselves that the miracles of the

Gospel are of the inmost character of revelation; heavenly truth taught to men in human speech is on the same level as divine deeds done for men through human nature. If God exists and cares for His creatures there in nothing inconceivable or incredible in the belief that He may vary the ordinary method of His work in nature by a direct act or series of acts which exhibit His providence and presence.

"The Christian does not try to prove the existence of God by alleging miracles; he rather affirms that miracles had a consistent and normal place in God's approach to man. We may come to realize this; if we notice certain characteristics of the miracles recorded in Scripture they are spoken of as mighty works, as wonderful deeds and as signs. They have no fabulous or sensational character, and are not wrought for the over-awing of enemies or opponents. The miracles of Christ are none of them abrupt or startling; they take their place in the level order of patient suffering and Divine teaching. They are none of them the evident objects towards which Christ is striving; they are not ends in themselves, but means to ends which are greater and more important than themselves. Christ never used supernatural power for selfish purposes, nor any miracle contrary to the course or order of natural laws; there is no abrupt reversing of natural processes, but only an accelerating or amplyfying of ways of which men are familiar.

"Mozley said that the moral teachings of Jesus Christ are self-evident, and that the miracles sustained His supernational claims. It is certainly clear that He would not allow His hearers to accept such parts as they would of His teaching. He insisted on the acknowledgment of His divinity, and with that the acceptance of His whole message to men. It has been thought by some that we might make Christianity more acceptable by eliminating the miraculous, but it is impossible to retain Christianity itself if you deny the truth of miracles. Let us notice certain considerations in this connection.

"Firstly, miracles are intricately interwoven in the Apostolic teaching; the Apostles professed themselves to work miracles whilst they taught the doctrines of truth and sincerity. Whilst they claimed this power they declared that they derived it from their Master. Their teaching stands or falls with their own credibility; if they were deceivers their Gospel was false. They attributed their power to the delegated authority of their Lord; they warned their converts that this power of miracle would die out as its need would cease. You cannot tear out the element of miracles in their teaching and leave the body of truth unimpaired. Again, we must notice that Christ Himself did not offer His miracles to the public as final arguments. He warned His followers not to report them unguardedly, nor to blaze abroad such matters. A great self-repression marked all this side of His mission amongst

men. He was careful not to allow the public excitement to misstate these Divine deeds. He and His Apostles alike warned the people not to place too great a value upon physical powers and bodily healing. When multitudes crowded about Christ to see some wonderful thing done, He went into a house and left the crowd without, their curiosity unsatisfied. He set the doctrines above the feeding of the people as the real treasure which He would more gladly give. And when it is alleged that miracles were lightly attributed to any great person of those times, we reply that no miracle is attached to the name of St. John the Baptist, a more striking figure than Christ in the public ministry of Judea. There is no such prodigality of tradition about our Lord's person as this argument assumes; there is no attempt to describe Christ in terms of laudation in the writings of the Evangelists. Again it may be seen that the miracles of Christ are necessary joints and rivets in the story of His ministry; for instance, the plot that brought Him to His death is directly related to the raising of Lazarus from the dead, and no miracle is recorded in the Gospel story without it is placed relative to what precedes or follows it. What purpose, then, do miracles serve and what place do they hold in the Christian record? First, they may help us better to understand the Incarnation; they are contained of necessity within the truth that God has assumed our nature as His way of approach to our hearts. They inform us that in becoming man He has not ceased to be God; they assure us that the Divine compassion is allied with Divine omnipotence.

"Secondly, the miracles of Christ are the seals of His authority as the great Ambassador of heaven and earth. He refers to them as the signs which will help people to know that He has a message from the Father and a claim upon man. His wonderful deeds don't only exhibit power, but also express wisdom and love. It is because they bear the character of credentials that our Lord's miracles are for the most part wrought in the early days of His public ministry.

"Thirdly, the miracles of Christ are expositions of God's method in the visible and spiritual world; they suggest the movement and operation of grace in the human soul. As they are recorded by the Evangelists, they illustrate the whole spiritual life of man in its dependence upon God.

"And fourthly, they are personal touches of God, which carry persuasion rather than argument, such compulsions of love as those to which Christ alludes when He reproaches Saul of Tarsus for resisting the Divine good.

"And fifthly, the miracles of Christ assert the claim of God over the physical as well as the spiritual; they don't allow that religion is limited to one aspect of life or one province of our nature; they claim the body as well as the soul for God. The flesh must be hallowed and the body kept as a vessel of sanctification. It has

been said that if you allow that miracles may happen you have rendered history impossible, for historians must assume the ordinary processes and movements of natural life. We reply that to reject the truth of the Gospel miracles is indeed to render the writing of history impossible, for no evidence is of any value to build up the truthful record if such evidence as we can show is dismissed as worthless. And there lies within the range of our own experience that larger evidence of the Divine power which entered the world at the Incarnation when we observed the moral reconstitution of men retrieved from sin and degradation by the Gospel, grace and truth. To a thoughtful man where in any measure of the comparative values of things physical and things moral, the recovery of a soul from habits of vice, from drunkenness, or gambling, or impurity, or blasphemy, is a more startling witness of the power of God than the opening of the eyes of the blind, or the straightening of the lame. These are the greater works which Christ promised His disciples when He should go to the Father; since He has ascended up on high He has sent down upon men those powers of God by which we are reclaimed from sin and made a new creation in Him."

RESTORATION OF THE MELCHISEDEK PRIESTHOOD.

ACCORDING to the Doctrine and Covenants (Sec. 13), Joseph Smith and Oliver Cowdery, on the 15th of May, 1829, received the Aaronic Priesthood under the hands of John the Baptist. By virtue of this ordination they were authorized to preach the Gospel and baptize repentant believers for the remission of their sins; but it did not give them authority to lay on hands for the gift of the Holy Ghost. That authority was conferred later, when Joseph Smith and Oliver Cowdery were ordained under the hands of the Apostles Peter, James and John.

The exact date of the latter ordination is not stated, but there is abundant evidence to prove that it took place between the 15th of May, 1829, and April 6th, 1830. In a revelation given in the beginning of April, 1830, Joseph and Oliver are called Apostles of Jesus Christ. The following is from the revelation: "Which commandments were given to Joseph Smith, Jr., who was called of God, and ordained an Apostle of Jesus Christ, to be the first elder of this church; and to Oliver Cowdery, who was also called of God, an Apostle of Jesus Christ, to be the second elder of this church, and ordained under his hand." (Sec. 20: 2, 3.) In another revelation, given April 6th, 1830, the Lord refers again to the ordination of Joseph and Oliver to the Apostleship. He says: "Behold there shall be a record kept among you, and in it thou shalt be called a seer, a translator, a prophet, an Apostle of Jesus Christ, an Elder

of the Church through the will of God the Father, and the grace of your Lord Jesus Christ. * * * Wherefore it behoveth me that he (Joseph) should be ordained by you, Oliver Cowdery, mine apostle: this being an ordinance unto you, that you are an elder under his hand, he being the first unto you, that you might be an elder unto this Church of Christ, bearing my name." (Doc. and Cov., Sec. 21: 1, 10, 11.) The ordaining of Joseph and Oliver to the Apostleship was similar to their ordination to the Aaronic Priesthood. John the Baptist laid his hands upon them and conferred the Priesthood of Aaron upon them, then commanded Joseph to baptize Oliver, and afterwards Oliver to baptize Joseph; after which Joseph laid his hands upon Oliver's head and ordained him to the Aaronic Priesthood, and then Oliver laid his hands on the head of Joseph and ordained him to the same Priesthood. (See "History of the Church," Vol. 1, p.p. 39, 40.) It thus appears that the divine order in restoring both Priesthoods was by means of a double ordination—first under the hands of heavenly messengers; then under the hands of man, "for so we were commanded," says Joseph in his history. That Joseph and Oliver received their ordinations to the Apostleship from Peter, James and John is shown by a revelation given in August and September, 1830. In that revelation the Lord said: "Wherefore, marvel not, for the hour cometh that I will drink of the fruit of the vine with you on the earth, * * * and also with Peter, and James and John, whom I have sent unto you, by whom I have ordained you and confirmed you to be Apostles and especial witnesses of my name, and bear the keys of your ministry, and of the same things which I revealed unto them." (Doc. and Cov. Sec. 27: 5, 12, 13.)

After having thus received the Melchisedek Priesthood, Joseph Smith and Oliver Cowdery, in accordance with revelations received from the Lord, called and ordained others to the Apostleship; High Priests were afterwards chosen and ordained, likewise Seventies and Elders. These were sent to preach the Gospel unto the people, to baptize those who believed in their words, and also to confer the Holy Ghost upon them by the laying on of hands. Hundreds of missionaries went forth willingly in obedience to the Master's call and preached the Gospel without purse or scrip. They had received the Gospel freely; they were to preach it freely. This is the commandment which the Lord gave unto them: "Therefore let no man among you (for this commandment is unto all the faithful who are called of God in the church unto the ministry), from this hour take purse or scrip, that goeth forth to proclaim this gospel of the kingdom." (Doc. and Cov. Sec. 84: 86.) Now, if these men had not received the Holy Ghost themselves is it reasonable to suppose that they would have been willing to go out, without one penny of remuneration, and preach the Gospel to the people and promise them the gift of the Holy Ghost? No, they would not. They would have turned to Joseph Smith and said,

"No, sir, we will not be guilty of such a sin. You promised us the Holy Ghost and we have not received it. We ourselves have been deceived, and instead of going out to deceive others, we will proclaim you an impostor, and warn the world not to listen to your teachings and your fair promises, that they may not be deceived as we have been." But, instead of acting in this manner, they forsook everything—fathers, mothers, brothers, sisters, wives and children, houses and lands—and went out among the children of men, suffering all manner of persecution, hunger, fatigue and disgrace, and preached, in spirit and in truth, the Gospel of Jesus Christ.

Since that time tens of thousands of missionaries have followed their example. They have gone forth and cried repentance unto the inhabitants of the earth. They have plead with the people to be baptized for the remission of their sins, promising the Holy Ghost to all those who believe and obey the Gospel of Jesus Christ.

Would these men go out year after year and make such a promise to the people if they did not know that it would be fulfilled? They would not. But having received the Holy Ghost themselves, by obedience to the Gospel, they could with confidence promise the same divine gift to others. It is the same with those who embrace the Gospel in the world. As soon as they have been made partakers of the heavenly gift, they go out among their kinsfolk and friends, and do all in their power to persuade them to come and partake of the blessings which they themselves enjoy. Did they not know the Gospel to be true, had they not through obedience to the Gospel received the Holy Ghost, they would not be found to-day preaching "Mormonism" to everyone who will give them a hearing.

It matters little on what date the Melchisedek Priesthood was restored. We know that it has been restored, for the Saints of God in all parts of the world have received, through obedience to the Gospel and the laying on of the hands of the Lord's servants, the gift of the Holy Ghost. They enjoy the gifts and blessings of that Divine Spirit, gifts and blessings which they would not enjoy had the Holy Priesthood not been restored again in these last days.

A. A. Ramseyer.

Stick-to-it-iveness.—"During the revolution in Russia one shell from the Cossack guns knocked a hole in the building near the insurgents and a falling brick stunned their captain, leaving him unconscious for more than an hour. When he recovered, he used this hole made by the shell to fire through at the Cossacks, with such good effect that they limbered up their cannon and quickly retreated."—*Harper's Weekly.*

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, MARCH 21, 1907.

THE DOCTRINE OF MIRACLES.

We direct attention to a report in this issue of the Millennial Star of a Sunday evening lecture by Rev. John Wakeford. It deals with a subject that is interesting to many people, and particularly to the Latter-day Saints, as it relates to one of the doctrines which they hold and which has met with much opposition from the "Christian" world.

With the opening of the latter-day dispensation not only were the principles of faith, repentance, baptism by immersion for the remission of sins and the bestowal of the Holy Ghost by the laying on of hands revealed anew from heaven, but the gifts which attended the reception of that Gospel in former times were renewed in all their power and visible manifestation. The promise of the Savior was given again, in similar language to that recorded in Mark 16: 17-18. In a revelation given December, 1830, found in Doctrine and Covenants, page 155-6, we read, "For I am God and my arm is not shortened; and I will show miracles, signs, and wonders unto all those who believe on my name; and whoso shall ask it in my name in faith they shall cast out devils; they shall heal the sick; they shall cause the blind to receive their sight, and the deaf to hear, and the dumb to speak, and the lame to walk; and the time speedily cometh that great things are to be shown forth unto the children of men."

No sooner had this proclamation been made than a fierce spirit of hostility was exhibited by the religious people, and especially by ministers of the various "Christian" sects. They declared that while such manifestations were had in the days of Christ and His Apostles, they were now all "done away" and were "no longer needed." It was argued that they were necessary to the introduction of the Christian religion as signs to cause people to believe in Christ, but that all persons who professed to enjoy them in the present age were impostors, to be rejected and shunned and when necessary to be extirpated. Nothwithstanding the numerous cases of healing by the laying on of hands, the exercise of the gifts of prophecy, of tongues, and the interpretation of tongues, and of extraordinary instances of marvelous power through faith, the

doctrine that they could be obtained in the present age as much as in any period of the past, was scouted and derided and utterly condemned by all the religious denominations of that time. Persecution, consequent upon the promulgation of this faith, became so vehement that the Latter-day Saints were driven from their homes by armed mobs led by "Christian" ministers, their houses were burned and many of them were cruelly slain.

Since then some of the very people who committed those acts of violence have accepted the teachings of so-called spiritualism or similar delusions, mind-healing, pretended supernatural exhibitions and other vagaries, being blinded by the powers of evil and the cunning craftiness of wicked men and women. And some of the modern clergy have adopted in part the teachings of the Prophet Joseph Smith on this and kindred subjects, although rarely in the correct form and divine spirit in which they were revealed in former and in latter days. However, so long as the truth is declared and makes its impress on the souls of men, it does not matter so much as to the means by which the light is disseminated and faith is promoted in the souls of men. It is God to whom the glory should be given, for every good gift comes from Him, no matter who or what is the medium by which it is imparted.

The lecture of which a report appears in the STAR is, in the main, a logical and scriptural disquisition on the subject of miracles. With the greater part of it we fully agree. It expresses that which has been set forth in the teachings of the Elders in the Church of Jesus Christ of Latter-day Saints for three quarters of century. We have held that a "miracle," as the word is used by scientists and philosophers, may be viewed as an impossibility, that is, a violation of the laws of nature; but in the true sense of the term it is not only possible, but probable, and as a matter of fact real and actual. That it is unusual we admit, but that it is in accord with the operation of natural law, in a way not commonly comprehended, we most positively affirm. Faith is a force acting through mind on matter, in strict harmony with eternal law, in as positive a manner as the exercise of physical power which often operates against the ordinary forces that control the universe. Water naturally runs down hill; it can be forced up hill, as even a child can understand. Gravitation is a natural law, but that can be temporarily interfered with by opposing force directed by the will of man. On a similar principle faith may, has been, can be and is frequently exercised to produce what may be termed miracles, but which are in reality effects produced by an adequate cause.

The gifts of the spirit enumerated in I. Cor. 12: 7-11, and renewed in the present day in Doctrine and Covenants, page 192, are realities, as promised by the Savior "to them that believe" and enjoyed in the Church of Christ by Latter-day Saints as they were by former-day Saints. They are "fruits of the spirit." They are

naturally produced, but in a higher sphere of natural cause and effect than the production of material fruits from the trees that bear them. Testimonies to their existence are numerous, and come from people of all nationalities who have embraced the restored Gospel of the Lord Jesus Christ, of which these manifestations are an essential constituent, but their object and purpose are much misunderstood even by the professing Christian world. They were not given for the primal purpose of converting people to the Gospel, but were the results of faith in and obedience to that Gospel. When Christ sent His Apostles into all the world to preach the Gospel He promised: "And these signs shall follow them that believe." (Mark 16: 17.) Thus they are to be the *effects* instead of the *cause* of faith. The miracles of Christ were performed through the faith of those who were healed as well as by that sublime faith which was in Him personally.

The lecturer whose excellent arguments we have presented errs somewhat in describing these signs as bearing "the character of credentials." The "miracles" wrought under the hands of the Savior and His Apostles were not in the nature of their credentials. John the Baptist "worked no miracle" and yet the Savior described him as one of the greatest prophets that ever lived. They were not at the absolute will or command of the Apostles. Paul had to state: "Trophimus have I left at Miletum sick." (II. Tim. 4: 20.) He had to prescribe for Timothy "for his stomach's sake and his often infirmities." (I. Tim. 5; 23). Jesus performed no mighty work at the place of His nativity because of the unbelief of the people, at which He marveled (Mark 6: 5, 6.)

Another and greater mistake is made by the lecturer in his remarks concerning the Apostles of Jesus Christ: "They attributed their power to the delegated authority of their Lord; they warned their converts that this power of miracles would die out as its need would cease." He no doubt referred to the remarks of the Apostle Paul, which are invariably cited by modern ministers when their attention is directed to the essentiality of the gifts of the spirit, commonly called miracles, to the body of Christ, that is, His Church. It is to be found in I. Cor. 13: 8: "Charity never faileth; but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away." But they neglect to quote the succeeding verses which read: "For we know in part, and we prophesy in part, but when that which is perfect is come, then that which is in part shall be done away." That the Apostle did not wish to be understood as saying that these gifts should cease in the Church of which they formed essential parts, is clear from his further remark: "For now we see through a glass darkly; but then face to face; now I know in part, but then I shall know even as also I am known."

The notion that these gifts were to continue only in the first

century of the Christian era, is one of the many departures from the faith exhibited in the various modern, conflicting, human religious systems. They belong to the Church as long as its members know only in part. They are needed until "that which is perfect is come," and they see "face to face" and "know even as they are known." All the signs that are to follow them that believe are as necessary to-day as they ever were, and are attainable by the same means. When true faith is in operation they will appear as some of its natural fruits. They are part and parcel of the Church and Gospel of the Lord Jesus Christ. Where they are not, living, saving, virile faith is not. The word of the Lord in this age is, as in early times, believe and obey the Gospel, and "these signs shall follow them that believe." God is the same to-day as of old. His spirit is the same. His Gospel is the same and its effects on those who receive it are the same, to which we bear witness and thus voice the testimony of many thousands of Latter-day Saints. Praise God from whom all blessings flow!

C. W. P.

THE numerous friends of President Heber J. Grant will be pleased to learn that the case against him in the District Court in Utah has been dismissed, on motion of the Prosecuting Attorney for "lack of evidence." Thus one more of the charges against the servants of the Lord has fallen to the ground. Following so closely upon the striking defeat of the enemies of Senator Reed Smoot, it is another indication that right will triumph over might and that truth will eventually conquer error. Calumny and vile reproach may have temporary effects and appear to do injury for a while, but in the end they will depart like the clouds which obscure the face of the sun, and the light will shine forth, exposing the deeds and works of darkness and vindicating the work of the Lord and those who are faithfully engaged therein. Trust in God, all ye His Saints, and serve Him without fear, and He will bring you off "more than conqueror!"

"The Latter-day Saints and the World."—The missionaries and Saints will be pleased to learn that an edition of this work, in book form, has just been published at this office. It is a reprint of the articles, by Elder William A. Morton, which appeared recently in the MILLENNIAL STAR. The booklet, consisting of 54 pages, is printed on good paper and bound in attractive covers. This is an excellent pamphlet for investigators. Price one penny, tenpence per dozen.

The Elders' Messenger.—The first number of this semi-monthly, eight-page magazine, published by the New Zealand Mission, came to our exchange table a few days ago. We are glad to see that

the hopes of the Elders and Saints in that far-off land have at last been realized, and that they now have a "Messenger" to assist them in spreading the divine truths of the everlasting Gospel. One-half of the magazine is printed in English, the other half in Maori. The journal has our best wishes for a long and useful life.

Conference Notice.—The annual London conference of the Latter-day Saints will be held in the Finsbury Town Hall, Rosebery Avenue, E.C., on Sunday, April 7th, 1907, services commencing at 11 a.m., 2:30 and 6:30 p.m. President Charles W. Penrose, of the European Mission, and other speakers from Utah will be present and address the meetings.

President Smith's Sermons.—The Southern States Mission has published in tract form two sermons which were delivered by President Joseph F. Smith during his recent visit to England. The first sermon, "What it is to be a Latter-day Saint," was delivered in Finsbury Hall, London; and the second, "Divinity of the Mission of Joseph Smith," was delivered in the Exchange Hall, Blackburn. Both of these sermons were published in the MILLENNIAL STAR, and we are pleased to see them out in pamphlet form.

The Elders' Journal.—The March 1st number of this excellent magazine contains, besides a number of highly interesting articles, portraits of Joseph and Hyrum Smith, the present First Presidency, the Twelve Apostles, the Presiding Patriarch, the Presiding Bishopric, the first seven Presidents of Seventies and the presidents of missions. All of these brethren, with the exception of the two first-named, have written in terms of the highest praise of the *Elders' Journal*. We echo their sentiments. Success to the *Journal!*

MINUTES OF BRISTOL CONFERENCE.

THE semi-annual Bristol conference convened in 27 St. George's Place, Cheltenham, March 10th, 1907. There were in attendance, President Charles W. Penrose, of the European Mission, Sister Romania B. Penrose, of the General Board of Relief Societies, President Richard J. Smith and seventeen traveling Elders of the Bristol conference; also President Robert J. Walker, of the Welsh conference.

At the morning session President Smith welcomed all Saints and friends, and talked briefly on conditions in the conference. The clerk presented the general and local authorities, who were unanimously sustained. The statistical report for the past seven months was read and accepted.

Elders James A. Berry, Samuel R. Arnold, Herbert J. Williams and Charles G. Jarman related their experiences, and bore testimonies to the truth of the work they are representing.

President Penrose spoke of the sacrifices all true Latter-day Saints must make and the blessings to be obtained by so doing. Every effort that we put forth for righteousness and truth will be rewarded.

At the afternoon session Elders Ambrose Woolford, Benjamin W. Dansie, Mormon N. Reynolds, Arthur A. Rowsell, Charles R. Coombs, James A. Cragun and Miles T. Slatter related experiences which they had had in their different fields, and bore testimony to the divine origin of the latter-day work.

President Walker spoke of conditions in Wales, also of the duties of the Saints to the Lord and to each other.

President Penrose, in a forcible talk, showed the necessity for the Gospel to be restored. He outlined its doctrines in a very intelligent manner, and proved the truth by the holy Scriptures.

At the evening session Elders George M. McLean, George A. Anderson, Frank I. Hill, George F. Smith, Samuel E. McKean and Heber C. Smith spoke on different principles and commandments which God had revealed to man and which must be obeyed. Compared our doctrines with the creeds of to-day. They also bore testimony to the divinity of the mission of Joseph Smith.

President Penrose spoke of the errors of the "Belief Alone Doctrine" and of the Westminster Confession. He discoursed most interestingly on the revelations which God had given to man, both in past dispensations and modern times. He explained the free agency of man, and exhorted the Saints to live up to and honor the name they bear.

President Smith bore his testimony to the work of God and thanked the local Saints for their hospitality to the visiting members. On every hand were heard remarks of appreciation, many pronouncing the conference to be the best held for years.

Vocal music was rendered during the services by Elders Jarman, Cragun and Anderson.

During the day a Relief Society was organized among the sisters of the Bristol branch, and Sister Penrose gave them the necessary instructions for conducting that organization. It is believed that this society will assist the Elders very materially in Bristol.

On Monday a spirited priesthood meeting was held, at which all the Elders expressed their feelings in regard to God's work, and many valuable instructions were given by President Penrose. He encouraged the Elders to press on in their work and not to be weary in well doing.

The Welsh Conference was added to the Bristol conference, with Richard J. Smith as president, and Robert J. Walker as president of the Welsh district. Elders are to be sent to that field.

GEORGE A. ANDERSON, Clerk of Conference.

FROM THE MISSION FIELD.

News from Turkey.—President J. Wilford Booth, of the Turkish Mission, writes: "I was very ill for four weeks; was confined to my room most of that time, but, through the blessings of the Lord, I am well again, and have taken up my labors. On Sunday, February 24th, 1907, I baptized a gentleman, 53 years old, and his son, 23 years of age. We have given a number of lectures, illustrated with magic lantern views, which have been appreciated by many people."

Departures.—The following Elders sailed from Liverpool for Boston, March 14th, 1907, per s.s. *Cymric*: From Great Britain—Robert Pike, Jasper Hepworth, John Jeffs, Lawrence R. Layton, Samuel R. Arnold, Samuel E. McKean, Walter E. Grant, Parley W. Lofthouse, Edgar N. Fjeldsted, Vincent F. Wootton, George Hilton, Joseph F. Hansen. From Switzerland and Germany—Walter D. Fitzgerald, Albert Lochner, John M. Kunz, Johann E. J. Noack, Daniel R. Moss, Samuel Datwyler. From Sweden—Hiram D. Nielson, Carl A. Tuuquist. From Scandinavia—Ole P. Peterson, Charles Anderson. From the Netherlands—Walter F. Hogan. With the Elders were sixty-seven emigrating Saints. The company was in charge of Elder Vincent F. Wootton, Elders Daniel R. Moss and Charles Anderson being his assistants.

Meeting at Bath.—On Tuesday evening, March 12th, 1907, President Charles W. Penrose, Elders Ambrose Woolford and James A. Cragun met with a number of Saints and investigators at the home of Brother William Heal, where a successful cottage meeting was held. The time was taken up by President Penrose, who was greatly blessed of the Lord in expounding the principles of the Gospel. All were delighted with the meeting, and at its close some investigators applied for baptism; others said they believed the Gospel, and would attend the meetings of the Saints in future. The baby son of Mr. Frederiek William and Sister Nora M. H. Thatcher was blessed by President Penrose.

Meeting at Birkenhead.—On Friday evening last a meeting, which was attended by forty members and thirty non-members of the Church, was held in the Queen's Hall, Birkenhead. Among those present were: President Charles W. Penrose; President J. G. Midgley, Jr., of the Liverpool conference; President Alex. Nibley, of the Netherlands-Belgium Mission; Sisters Romania B. Penrose, Allen, McLean, Jones and Knight, of Provo, Utah. President Midgley took charge of the meeting, and after the opening exercises introduced President Charles W. Penrose, who delivered a most instructive and spirited discourse on the subject, "Salvation for the Living and the Dead." He explained to the interested

audience the first principles of the Gospel of Christ, quoting copiously from the Scriptures in support of the doctrines which he advocated. He bore testimony to the restoration of the Gospel, and in a most impressive manner appealed to those who had not obeyed the Gospel to repent of their sins, to be baptized by an authorized servant of God for the remission of sins, assuring them that if they would do these things they would receive the Holy Ghost and a testimony from the Father that they had done His will. He then spoke on the work for the dead, proving from the Scriptures that the Gospel is also preached to the dead, that they might be judged according to men in the flesh. Almost the entire assembly expressed their approval of the things which they had heard.

Baptisms.—On Sunday morning, the 10th inst., a baptismal service was held in Burnley Corporation Baths, Burnley. Six persons received the ordinance of baptism at the hands of Elder Edgar N. Fjeldsted. Five of the converts were from the Nelson and one from the Accrington branch.

At Lancaster, on the 13th inst., five converts were added to the Church. They were baptized in the Corporation baths by Elder Le Roy Rees.

A baptismal service was held in Rotherham Baths, Sheffield conference, on Sunday, March 17th, 1907, when seven members were added to the Church. President Thomas L. Schofield officiated.

Three members were added to the Cheltenham branch of the Bristol conference on Monday, the 11th inst. They were baptized in Montpelier Baths, Cheltenham, by Elders George F. Smith and Samuel R. Arnold.

SUNDAY SCHOOL LESSON FOR THEOLOGICAL DEPARTMENT.

Lesson for March 31, 1907.

Jesus the Christ.

Lesson VII.—In the Wilderness of Judæa.

I. The baptism of Jesus.

1. The Baptist. (a) His parentage, etc.—His birth announced (Luke 1: 13); His name prescribed ("John" signifies "the gift of God;" compare verse 63 as to official position of Zacharias, the father of John the Baptist, see I. Chron. 23: 6; 24: 3). Gabriel, the messenger (see Dan. 8: 16; 9: 21; "the mighty one of God"). (b) His mission. As declared by the angel (Luke 1: 14-17); as declared by his father (Luke 1: 67-79). (c) His testimony as to himself (John 1: 23; compare Isa. 40: 3; Mal. 3: 1; I Nephi 10: 7; 11: 27; II Nephi 31: 4; see also Matt. 3: 3; Mark 1: 3; Luke 3: 4). (d) His testimony as to Jesus (Matt. 3: 11; Mark 1: 4, 7, 8;

John 3: 25-36; compare John 1: 26-36, and references under I, 1, c, this lesson).

2. The baptism. (a) The necessity of baptism illustrated—"to fulfil all righteousnesss." Note the Baptist's hesitation and the Savior's answer (Matt. 3: 13-15; Mark 1: 9; Luke 3: 21). (b) The mode of baptism illustrated (Matt. 3: 16; Mark 1: 10; see also John 3: 23). (c) The sign of the dove Matt. 3: 16; Luke 3: 22; John 1: 32). (d) The Father's testimony as to Jesus (Matt. 3: 17; Mark 1: 11; Luke 3: 22; compare Matt. 17: 5; and Pearl of Great Price, Writings of Joseph Smith 2: 17).

II. The temptations (Matt. 4: 1-11; Mark 1: 12, 13; Luke 4: 1-13).

1. Temptation incident to physical needs. (a) The circumstances. (b) The lesson.—Power and authority given of God are not to be used for personal service nor for self-indulgence. "Man shall not live by bread alone" (Matt. 4: 4; Luke 4: 4; compare Deut. 8: 3).

3. Temptation to win notoriety and distinction. (a) The circumstances. (b) The lesson.—"Thou shalt not tempt the Lord thy God" (Matt. 4: 7; compare Deut. 6: 16).

3. Temptation to win wealth and worldly power. (a) The circumstances. (b) The lesson.—Thou shalt worship the Lord thy God, and him only shalt thou serve" (Matt. 4: 10; Luke 4: 8; compare Deut. 6: 13; 10: 20; Josh. 24: 14; I Sam. 7: 3).

General Note: Observe that the tempter first tried to induce Jesus to use His power for personal relief—to rely upon His own resources rather than to trust His Father's providing care. Observe that in the second temptation, according to the order herein followed, the tempter went to the opposite extreme—in trying to induce Jesus to wantonly incur danger merely to invoke the Father's protective care, and thereby to gain notoriety. Observe further that in the third or last temptation Satan states his evil purpose without ambiguity or disguise, and tries to turn Jesus from His mission by promise of wealth and worldly gain. Note our Lord's triumph and the ministrations of angels after the ordeal (Matt. 4: 11).

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EDITED, PRINTED AND PUBLISHED BY CHARLES W. PENROSE, 295 EDGE LANE, LIVERPOOL:

FOR SALE IN ALL THE CONFERENCES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN.